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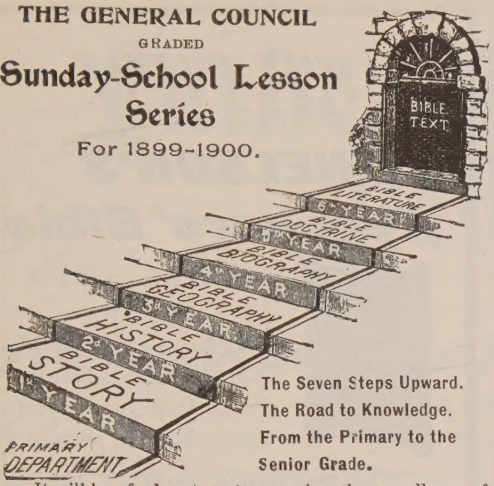

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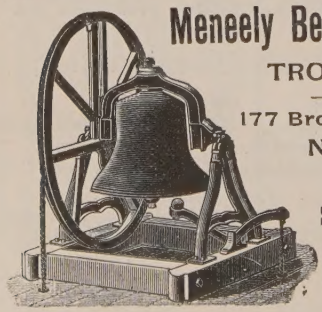

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Of the Church—By the Church—For the Church

Luther League Review

Norwegian Lutheran Deaconess

Home and Hospital, Chicago

By Rev. W. L. Hunton, Ph D.

THOSE who take a deep interest in the future of our Lutheran Church in this country, and who know wherein lies the vitality and power of the Church, find much to encourage them in the many evidences of the inner life in the Church as it manifests itself again and again in the increase in number and equipment of our various institutions of mercy.

The Saviour, Who went about doing good, both to the souls and bodies of men, has established His Church to carry on His work, which means that we are not only to hear, but to heed the Gospel, and the Gospel should provoke to love and good works. He Who was the Great Physician, Who delighted in all manner of helpful and healing works, has called us to be Christian—that is, Christlike.

One of the best evidences that the Luther-

an Church in this country is realizing the duty as she never did before is found in the establishment and rapid development of the Protestant Deaconess institutions of America. Philadelphia has the magnificent and munificently endowed Mary J. Drexel Mother House connected with the Pennsylvania Ministerium; the Swedes have their Mother House in Omaha and large hospital in Chicago; the General Synod has a Mother House in Baltimore, with prospects of large and suitable buildings for its work in the near future. These, together with the Milwaukee Mother House, the Pittsburgh and Minneapolis and affiliated institutions, are accumulating in these centers forces for good which will penetrate and permeate the entire Church.

One of the latest candidates for favor among our institutions of mercy is "The Norwegian Lutheran Deaconess Home and Hospital," Chicago. It is controlled by the strong and prosperous United Norweigian Church. It is managed by a "Deaconess Society," which was organized February 17, 1896. The Home was first opened in rented quarters on Le Moyne street May 1, 1897, where over 1400 patients have received treatment. Three-fourths of the work done has been "charity." Besides caring for the sick in the hospital the deaconesses have done parish work and work for the poor, both inside and outside of the city. The "Association" also manages Bethesda Hospital, Crookston, Minn., and furnishes a "sister" to the Orphan Home at Beloit, Iowa. Twenty-five sisters have been in the home, 5 consecrated Deaconesses, 10 probationers and 10 pupils.

Ground was broken for the new Deaconess Home and Hospital, the picture of which accompanies this sketch, October 28, 1901. The building is rapidly nearing completion and will soon be ready to be dedicated. The building, which is colonial in style, is constructed of pressed brick and stone, and is superior in every respect. It has a frontage of 120 feet on Leavitt street and 125 feet on Haddon avenue, and is a three-story building with basement and attic. In addition to the building represented in the picture there are under construction a three-story building for surgical work and a two and a half story building for incurables, also a separate engine and boiler house.

The building when complete will cost $75,000 and have accommodations for 150 beds in the hospital, besides sisters' rooms, chapel, lecture rooms, etc.

It is one of a number of modern and commodious institutions in commercial Chicago of which the Lutheran Church may justly feel proud. How many Lutheran centers could find in such an institution if once established an opportunity for the expression of their Christian love. If the young people in our leagues throughout the country for three months give their entire attention to the study of our works and institutions of mercy, we do not doubt the seed of future homes, hospitals and endowments would be sown.

Denominationalism

Denominational pride is not bigotry; it does not mean that we are everything, but that we are something; it does not mean that there is no good in others, but that there is some good in us. To be self respecting is not boasting. The man who belongs to a church, if he is an honest man, has chosen that church because it more nearly represents his thought and satisfies his needs than any other. We do not need to say all others are false, but we do need to feel and say that one is true; it satisfies my mind and heart and soul; it does me good, and I rejoice to know it has done good to others. I am happy to believe it can do more good; that it is one of the institutions making for the righteousness of the world. I glory in its growth because of its larger service. I receive inspiration from its history. I honor the men who have honored it. I greet its prophetic spirit and welcome its material prosperity; I am not ashamed of the Gospel of Christ as embodied and made efficient in my own church. —*Christian Work.*

A Friend Indeed

A man came into my office a few years ago and said, "I want to get your interest in a young man who has just come out of the penitentiary. He has tried to get work, but has not succeeded. He is ashamed to have any one see him." I said, "Bring him in." I took him by the hand, asked him to dinner. When I took him to my family I introduced him as my friend. When I said to my little girl, three or four years old, "Emma, that is papa's friend," the little girl kissed him. He wept bitterly. I said, "What is the matter?" He said, "I have not had a kiss for years. The last I had was from my mother when she was dying, and I did not know that any one would ever kiss me again." The hard, proud heart of that man was broken. I don't know that I ever had a truer friend.—Moody.

Vnto a Living Hope

By Anna M. Landis

THE Christian world is again permitted to look into the empty sepulcher, and to rejoice with angels and archangels on this the anniversay of that first Easter morn.

This is the season for rejoicing, for all nature is awakening from apparent sleep, and casting off her wintry garments and putting on beautiful green robes; truly the whole earth is filled with beauty and melody.

As the Easter morn draws near we are reminded of the great victory won almost two thousand years ago, when Christ overthrew the power of death and the grave. How we should rejoice that "Now is Christ risen from the dead, and become the first fruits of them that slept."

We joy in Christ's resurrection, because we know that, though we were dead in sin, we shall yet live with Him. As He gave the apostles of old the blessed promise that they should not be left comfortless, even so today He gives us the same assurance of His divine mercy.

The picture of the intense suffering and the awful gloom of Olivet is ever before the eyes of all Christians; yet a deep study of this picture will reveal the beauties of eternal hope and salvation. Never will mortal man fully understand the great sacrifice made on Mt. Calvary. It is, indeed, a sad picture, and one so impressive that Christians ever gaze on it with a commingled feeling of sorrow and love. Yet it was expedient that one man should die for the sin of the world, as Isaiah of old did prophesy, and as King Herod, though perhaps thoughtlessly, told the angry mob at Jerusalem.

To the Jewish world the death of Christ terminated forever His earthly power. The awful result of ignorance to think that He who had raised the dead to life, healed the sick, and at whose command the tempests subsided, could not raise His own mortal body.

The Christian world to-day, through the testimony of the disciples, as recorded in the Scriptures, believe that Christ is now seated at the right of Majesty on high, whence He shall come to earth again in glory. We, therefore, have hope of a blessed immortality, and with joy the Christian can sing:

> I know that my Redeemer lives;
> What comfort this sweet sentence gives;
> He lives, He lives who once was dead,
> He lives, my ever-living head.

Our hope then must be a living hope; it must be based on divine mercy, for from our hearts we must feel that "God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish, but have everlasting life."

Hope is a blessed attribute, and this hope that is within us makes us happy and good. Hope begets faith, which latter virtue points to an inheritance which fadeth not away, reserved for all God's children.

Man striveth for temporal inheritances, although he knows that they cannot endure, but how much better were it that all should love God and strive to merit the incorruptible inheritance, beautiful beyond the sky.

The words, "Oh, death where is thy sting; oh, grave, where is thy victory?" are but the fulfillment of our spiritual hope of a triumphant victory over sin, and a precious gift or reward.

Our Comfirmation Vow

By Elda M. Piero

THERE are in our lives some scenes so extraordinary and so significant as to be impressed distinctly and ineffaceably upon our memories, and, scarcely to be blurred by the mists that envelop the past. Sometimes in hours of quiet reflection they come back to us with such vividness that it almost seems we are living them over again. Even now can we not recall that Sabbath,—it may have been years ago,—when we became members of the visible Church of Christ? The church in which we were confirmed, as it looked that day in festal adornment, rises before our inward vision, and in imagination we can see and hear much that occurred. It may be we have witnessed the beautiful Lutheran Baptism and Confirmation services many times since, but never have they been so impressive to us as on that day when we ourselves renounced the world, the flesh and the devil, professed our faith in the articles of the Apostles' Creed, and promised to "keep God's holy will and commandments" all the days of our lives.

We took the sacred vow, making ourselves, and ourselves alone, thenceforth responsible to "the Judge of all the earth" for its

fulfillment. It was a serious step and one intended to govern all the future; yet in what Church are the youth better prepared to take that step than in the Lutheran? For not only have they studied the truths of the Bible in the Sunday school, but have been taught in the pastor's catechetical class the "pure doctrine" of the Word of God, as set forth and explained in that precious little volume, "Luther's Small Catechism." After this instruction, knowing the way of salvation, seeing what ought to be their relations to God and their fellowmen, and appreciating the benefits and responsibilities of Church membership, they are prepared to enter understandingly into that life-long obligation at the altar of the Most High, and are ready to take up their share of work in the Church and in her Young People's Society if they so desire. No additional pledge need be given for membership in any organization in the Church. The Confirmation vow, comprehensive, sacred, binding till death, is sufficient. In this respect the Luther League differs from the young people's societies of most other Protestant denominations. They require a special pledge, the signing of which is the condition of membership. Not in a spirit of criticism, but as a matter of comparison, let me quote a few of these. Probably the one best known to us is the Christian Endeavor pledge, which reads as follows:

"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own Church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call." The Epworth League pledge is: "I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the discipline of the Methodist Episcopal Church, and I will attend, so far as possible, the religious meetings of the Chapter and the Church, and take some active part in them." And that of the Baptist Young People's Union: "Relying upon Divine help, I hereby promise to be true to Christ in all things and at all times; to seek the New Testament standard of experience and life; to attend every meeting of the Union, unless hindered by reasons approved by a good conscience, and to take some active part in the services aside from singing, if it is possible to do so with sincerity and truth."

These may be very good for any but Lutherans; we have a better. For the Luther League holds simply to the Confirmation vow. The reasons for this are obvious. First, we must not forget that, even as our motto indicates, the Luther League is neither distinct from the Church nor an addition to it, but, within and deriving its life from the Church, it lives by the Church and its duty is for the Church. How appropriate is it, then, and how likely to promote identity of interests and unity of endeavor that the Luther League members should take upon themselves no obligation apart from that by which they are bound as members of the Church. Secondly, the fact that there is no subordinate pledge set before the young Lutheran permits concentration of attention and effort in living up to that one supreme vow taken at Confirmation. It leaves no room for fluctuation of interest and fervor between duty to the Church and duty to the League. Yet another reason lies in the very sufficiency of the promise we have already made. It would be vain repetition for the Luther League to require an additional pledge, narrower, and comprising only part of that one, which comprehends the whole field of Christian life and experience. Yes, there is wisdom in the position of the Luther League in this matter. It is all in accordance with the spirit of Lutheranism; it makes the Church first and greatest; it honors her as the Bride of Christ, and emphasizes loyalty to Him as the King we have sworn to serve.

Before leaving the subject let us look closely for a few minutes at the Confirmation vow itself, having considered its relations to the Luther League. It is in two parts. In the first the promise is given by the answer "I do" to the minister's solemn question, "Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow or be led by them?" Then in the order of service

comes the profession of faith as contained in the Apostles' Creed, and the second great question: "Will you, then, obediently keep God's holy will and commandment and walk in the same all the days of your life?" to which the candidate replies, "I will endeavor so to do."

Thus the first part is the renunciation of all evil and the sworn departure from all sin. Is it not so? What sin or what evil is there in the world which cannot be traced to one or more of the sources named in that vow? All temptation proceeds either directly or indirectly from Satan, but the world and the flesh are the media through which he acts. Malignant, subtle, powerful, to secure the downfall of men, working chiefly through the vain glory, the levity, the riches and pleasure of this world, and our own natural propensities to sin,—he is the great enemy of the human soul,—the enemy, too, that was overcome by Christ, who "was in all points tempted like as we are, yet without sin." Yea, even "for this purpose the Son of God was manifested that He might destroy the works of the devil." Though as commandant of countless legions of angels He could have become visible King over all the earth, though tempted to the uttermost in the wilderness, in Gethsemane, and we know not how often more, yet He turned not aside from the appointed way, and when He died on Calvary it was as the world's greatest Victor. The foes He vanquished are the foes against whom we have engaged in a ceaseless warfare.

But that first part of our vow, faithfully kept, would result in only a negative goodness. The second part comprises a brief statement of all positive righteousness. The standard is no lower than the perfect obedience of Jesus to the Father's will.

Probably we do not sufficiently revere the sacred vow we have taken or realize the fullness of its meaning. It leaves no room for compromise with evil or hesitation about obedience to God. It is an obligation always as binding as the day we entered upon it, and should remain a living, active force in our lives, making us true to our Church and unwavering in our devotion to our God. For,

> We've given our allegiance
> To serve without surcease
> The mighty Lord of Armies,
> The gentle Prince of Peace.

Our Young People*

By Miss S. F. Stoever

YOUTH HAS BEEN CALLED

Book of beginnings, story without end,
All possibilities are in its hands,
No danger daunts it, and no foe withstands.
In its sublime audacity of faith,
"Be thou removed!" it to the mountain saith.

"YOUTH comes but once in a lifetime." Then we may write as its synonym *opportunity*. "To be young is surely the best, if the most precarious gift of life." Then besides the limitless word "opportunity" we must write *danger*.

We realize the discrimination of that abbe who asked only for the first years of a child's life, caring not what became of the rest—a truth preserved in our old, worn-out proverb of the twig and tree. It is not then necessary to dwell on the significance, moment, of this stage in life. Was there ever an age in which so much was spoken and written on child life, child training, occupation, education? Periodicals and books are devoted to the subject, societies created to solve problems and formulate systems; congresses held for mothers and teachers, that they may learn to deal with the "book of beginnings" in its triple complexity—the physical, mental and spiritual. To us in our especial province as missionary workers belongs the development of the spiritual force in our poung people. Can you propose any field better adapted to this purpose than the missionary works? Its authority is Christ's last command: "Go ye;" its aim is His glory and the saving of our Father's other children; its motive is love and devotion to the one who has done so much for us.

Why then shall we organize Young People's Societies and Children's Bands? Let us begin with the lowest motive:

(1) *For the Preservation of Our Society.*—Do you realize that the original members of our organization have many of them "grown gray in the service?" How much is compressed into twenty-two years! Many have passed on to the church triumphant; some have, through trial of weakness or age, regretfully laid down the ready pen or stayed the busy feet. How shall the ranks be filled?

We turn to the roll of our Lutheran women. Many names are gone. The only hope for the continuance of our society and its urgent works is in the children and young people.

* Paper read at a meeting of the Woman's Home and Foreign Missionary Society of the General Synod.

(2) *For the Infusion of New Life, Modern Methods and Progess in Keeping With the Twentieth Century,* we look to the young people trained to-day in well-equipped schools and churches. Those who are accustomed to come in contact with intelligent, whole-souled young people in the monthly and annual missionary meetings, realize the stimulus thus received.

(3) *With the Sense of Responsibility Thrust Upon Us Because of the Marvelous Open Door Set Before Us,* we must win the young people.

Can we retreat or even retrench? Consider those helpless, homeless children of India stretching out their hands—"infants crying in the night"—the "night" of destitution, sadness, peril. Consider the claims of our hospital, in which lie the hopes, the years of toil. Consider the dark homes, the wives and mothers sad and degraded, yearning for the light and comfort of the gospel. Consider our educational institutions, the native converts to be guided, the Mohammedan women to be helped. And then our heart's desire for Africa—for those poor creatures ignorant and sinful, yet God's children, for whom Christ died, and our brethern, for whom our missionaries have risked—but dare we say *lost?*—so much.

And our own broad land and those of our own faith. Oh, it were cowardice to retreat! We cannot thus betray our trust left to the faithful women.

(4) *For the Sake of Our Young People Themselves,* we must enlist them in missionary effort. None of us could afford to drop this interest from our lives, else we would be disobedient, neglectful, unworthy, and, at the same time, lose far more than we give. Shall we deny to the young people such privilege?

At a meeting in New York Mrs. N. M. Waterbury, a missionary secretary from Boston, in speaking of the results of missionary work, said:

"Children have been gathered into mission bands, and, if you ask whence the great revival of student interest in the past fifteen years, I will point to mothers on their knees, offering their dearest gifts to God, who has accepted these noble young men and women as he accepted Samuel of old from the arms of his mother.

"If I could show you the girls, glorious girls from Wellesley and Vassar and Smith, from high schools and normal schools, working girls from printing office and factory, from kitchen and sewing room, all united in one girls' club—our missionary garden of roses, I feel, as I work among their sweetness and freshness. There is the little child, Christ's own object-lesson, learning as soon as it can reach out its dimpled hands to give to the dear Saviour, and even the babies, as soon as they can boast of a name, must have it inscribed on the cradle roll. And we have only just begun."

What shall we do for our young people?

Begin with the babies. The leaflets on the cradle roll show by illustration the truth of our opening quotation concerning youth—"All possibilities are in its hands." If it were allowable to tax your patience, extracts from the work in other societies might be quoted. It has been said that the education of a child should begin a hundred years before he is born. Can we not train our auxiliaries in this way? What a royal line of succession—child, grandchild and great-grandchild carrying on the purpose of the founders of our society, and developing the same ability and consecration.

Let the young people live in a missionary atmosphere. Show me one congregation in which a missionary circle is an impossibility. The mother may choose a night when the entertainment and occupation of her little group will be such as to lead the children to love missions. The Sunday school teacher may organize her class into a band, if there is no society. The superintendent of the primary department may reserve a certain Sunday in which ten minutes are taken for missionary purposes. The Junior Young People's Society or Luther League may become auxiliary to the Missionary Society. The Woman's Auxiliary may win the young people as members. The mothers may take their children to the monthly meeting. There are many ways in which the missionary sense may be awakened and stimulated, if there should be a congregation in which a young people's society is an impossibility.

Would that there might pass before you a moving picture—not of any great procession or coronation—but of a quiet meeting held April 30, 1900, in the city of New York. It did not appear on the official programme of the Ecumenical Missionary Conference, but it was planned by leaders in young people's work. For three hours men and women of many denominations, from England, Canada, North and South, East and West, sat in cordial fellowship. It was an open parliament, and, as each topic was announced, spontaneously those present rose and gave to the listeners the result of thought and experience in work among young people. It was a time of intense interest, of spiritual uplift, and deepened the sense of grave responsibility. Are not we to blame for the ignorance or indifference of our young people, if such exists?

Some one has thus stated their attitude toward this movement. "Come to us with the deepest spiritual tone which you can sound and we will respond." During the visit of Mr. John R. Mott to the Training College at Asyut, Egypt, 19 of the students decided to devote their lives to Christian work as ministers or teachers. They were asked to give their reasons in writing. One said:

"Christ commanded us to preach the gospel. As I love Him, I must keep His commandment."

Another:

"I feel that I am under responsibility because of the religious knowledge the Lord hath given me. I must not hide the light I have lest my brothers die in the valley of darkness."

Another:

"He who knows something of God and does not inform others is responsible before God."

It is true that our young people are ready. Let us raise ideals. Let us present the highest ideals to the children of the church.

As some one has said, we need not more method, but more motive.

Do not resort to sensational stories, to collecting schemes, to markets and fairs, to enticement in giving. If we are Christ's, then all we have is His. As stewards, the trust is held. The cheerful, voluntary offering is indeed acceptable.

But our giving must be preceded by prayer and study.

Prayer "with God, nothing is impossible." "The sublime audacity of faith" plays an important part in missions. Mr. Mott in his interesting book, *Strategic Points in the World's Conquest*, which describes his trip around the world for the purpose of enlisting the young people in missionary effort, is led to notice the effect of united prayer on his work among the young men of heathen lands. The student volunteers and those associated in Christian work over the world were interceding. Let me quote one sentence: "The world wide circle of intercession has had its inevitable result in the preparation of the field of the Holy Spirit in this series of meetings as constrained many who were present to say, 'Surely God is in this place.'"

Study.—To pray and give intelligently we must have knowledge. The denominations are outlining missionary courses of reading for their young members. Do not let us fall behind in systematic, attractive instruction. Missionary material need not be uninteresting. It can thrill and rouse the young as well as the old. Who that has listened to the missionary heroes, from jungle and island, from Armenia and the terrible siege of Peking can ever turn from the subject with indifference.

Then let us establish missionary libraries, provide attractive programmes, and select choice missionary entertainment and stimulus for our young people.

Consider the result if the six million ready for service were enlisted. It has been estimated that if one fiftieth of the young men and women graduating from Christian colleges in the United States and Canada within this generation would devote themselves to foreign missionary work, the evangelization of the world would be achieved in this generation. It is in vain to pray "Thy kingdom come," unless we put forth our hands to take the God-given opportunity. Shall we not return to our homes resolved that we will enlist the young people, setting for them high ideals, leading them to the true aim—that of planting the life of Christ in the hearts of men?

Then we may hope for a revolution in family and social life all over the earth, and the coming of the Kingdom of our Lord.

Samuel

There are many examples of early piety in Scripture. Names like Josiah, John and Timothy, together with their lives, enforce the duty and privilege of early piety. "The nature of the soil is such that the best time to become a Christian is in youth. Early impressions are the most enduring, as the tracks of birds in the soft mud of ages ago are ineffaceable as the rock itself. Those impressions can be made on clay while it is soft, but not after it has hardened into stone. Then an elephant's weight would make no impression, while before the lightest touch of the smallest bird left its mark." Childhood is no bar to entering God's service. The sacraments of the Church are not limited in their offer of grace to adults. Spurgeon testified that of the many hundreds of children who joined his church, he had not to excommunicate one for bad conduct. Children can become, often are, genuine Christians. Like Samuel, God calls them and Christ blesses them.

Of this fact Samuel is an example. At an early age he is entrusted with the announcement of the doom of Eli's house, and he delivered the message to Eli. Samuel's was a recognized relation to God. It is the glory of our Church that she has ever stood for this scriptural teaching.

EAST-and-WEST

BY LEANDER S. KEYSER.

A STORY OF TWO.

Chapter I.—Seeking a New Home

EVERY one is interested in a letter, especially if it is directed to oneself, comes at an opportune time, and contains the kind of news one desires. That is the reason we watch so anxiously for the coming of the blue-coated postman as he makes his daily round, or besiege the post office as soon as the mail is "changed."

Why should not Luther Colburn have felt deeply interested in the following epistle from his respected uncle? It read as follows:

"BELMARUE, ——, March 2, 18—.

"MY DEAR NEPHEW:

"Ever since your father's sad and unexpected death three months ago, I have been thinking of you in connection with my business. I am aware that his death has thrown you out of employment, at least the kind that is congenial to your tastes and ambitions and for which you have especially prepared yourself. My business in this thriving Western city has become quite prosperous, a respectable 'plant,' as the saying is here, and I have been waiting for a vacancy to occur, so that I might offer you a good position. My bookkeeper has resigned and will leave the place in two weeks. How would you like to serve your old bachelor uncle in the capacity of bookkeeper? The salary will be $— per month. Please let me know your decision at once by telegram.

"Sincerely yours,

"ARTHUR A. COLBURN."

As Luther read this letter his face grew brighter than it had been since the fatal day of his father's death. True, he was attached to the city in which he had been born and bred and all his associations had been formed; but the position offered him by his uncle was so much better than the one he now held temporarily, or than any he had in prospect, that he felt disposed to send a telegram of acceptance at once.

First, however, he consulted his mother, who told him with tears in her eyes to do whatever he thought best.

"I can help you more in that position than I can here, mother," he said, affectionately kissing her forehead. "You and Elsie can live here together very cosily, and I will send you part of my salary every month."

So he put on his cap, overcoat and gloves, and hurried down to the Western Union telegraph office, and sent a dispatch to his uncle accepting the position offered him. The city in which Luther lived was located in Eastern Pennsylvania. The one in which he had decided to make his future home was in the "far West"—at all events it was called that, although in reality it was about midway between the two oceans. The two places were something over a thousand miles apart. It may be said here as well as elsewhere that the Western town was still somewhat "raw," but not nearly so much so as most Eastern people supposed, the frontier of civilization being still some 500 or 600 miles further West.

The telegram dispatched, Luther stepped out upon the street, intending to hurry home and begin his preparations for his departure. How familiar the streets of the city seemed! Never had they appeared so attractive as they did now that he was about to leave them. A feeling of intense regret tugged at his heartstrings and made him swallow several times to keep back the tears. It would be hard to leave all these lifelong associations in church, business and society. But he resolved to be brave. He was so engrossed in his reflections that he almost ran against another pedestrian.

"Why, hello, Luther! That came very near being a collision," a jolly voice exclaimed.

"Good-morning, Henry; I was thinking, and didn't notice you."

"You must have something very absorbing on your mind, old fellow."

"I have," replied Luther. "I am going away, Henry—going for good."

"Is that so? Where do you expect to land? You haven't done anything that demands your presence in Canada, I hope. Ha! ha!"

"I have secured a position in Belmarue"—adding the name of the State. "I'm to

be bookkeeper in my uncle's wholesale house."

"Belmarue!" cried Henry, in genuine astonishment. "Well! well! what a coincidence! Maybe a Providence! Why, I'm going there myself in a few days!"

"To make it your home?"

"Yes, indeed. I have accepted a position in the business college of that town."

"I'm glad of it, Henry—more delighted than I can tell you. We shall be company for each other when we get homesick. I'll see you again to-morrow. Probably we can manage to make the long journey together. That will be pleasant indeed. Good-day."

The next few days were well occupied by both of the young men in making preparations for their journey. They agreed that it would relieve the tedium of travel to go together. Henry Steinman and Luther Colburn had always been friends, although not of the most intimate kind. The former was looking forward to a professional career, while the latter had prepared himself for business. It was in their church relations that they had seen most of each other, both being members of the large and wealthy First Lutheran Church of the city of Redford.

A day or two after Luther's decision to establish himself in a Western town he made his way to the residence of his pastor, whom he wished to consult about spiritual matters. Dr. Heldberg was at home, and received Luther with his wonted cordiality. He was surprised when Luther announced his prospective removal, and expressed not a little regret at the thought of losing a valuable young parishioner.

"But I have no doubt," he said, "it is best for you from a business point of view, and of course you will be able to do just as much for Christ there as here."

"That is what I came to consult you about, Doctor," Luther replied. "I know there is an English Lutheran Church in Belmarue, because my uncle has often mentioned it in his letters. Of course, I will want to identify myself with that church."

"That is right, Luther. I know you will be loyal to the old Church of the Reformation, wherever you are. Let me see who the pastor of the Lutheran Church in Belmarue is. I can find it in the Lutheran Almanac." The minister rapidly turned the leaves of the little blue pamphlet for a half minute, and then said: "His name is Wilsden—John H. Wilsden. Now let me look at the minutes of the synod to which the church belongs, and find from the parochial report what the strength of the congregation is."

When Dr. Heldberg had consulted the synodical minutes a dubious look, which he could not wholly disguise, came to his face. Presently he said:

"You will find, my boy, that our church in Belmarue is not very strong and influential. Only 75 members are reported, and the value of the church property is only $4000, with a debt of $1000;" and the Doctor gave his caller a searching look of inquiry.

"If the church is weak, it has so much more need of my help, pastor," was Luther's next remark.

"Well spoken, Luther! nobly spoken!" cried the minister, his face suddenly beaming with smiles. "I might have known you would prove stalwart. You are the son of your father. God bless the memory of such a faithful servant of God and His Church as you dear father was!" The tears were now glistening in Dr. Heldberg's eyes, while Luther's lips quivered with emotion. Then the pastor continued: "No doubt you will find the conditions in the church at Belmarue quite different from those with which you have been familiar in our old First Church, with its membership of over 600 and all its fine equipments; but I'm sure you will not be discouraged."

"No, sir; I am a Lutheran by birth, breeding and conviction, and wherever I go I expect to serve Christ in the Lutheran Church, if there is such a congregation in the community."

"Whether it is a strong, influential and wealthy congregation or not?"

"Yes, sir," Luther replied stoutly. "Our Church will never be built up and made strong for Christ by people who are Lutherans only for the *éclat* and social standing the Lutheran Church gives them. Our missionaries cannot rely on such people. I know that must be so from general principles."

"So you are resolved to be a reliable Lutheran. Good!"

"I want to be one of the kind that can always be counted on to do my duty. And now, Doctor," said Luther, rising and reaching for his cap, "if you think me worthy, I wish you would ask your council to grant me a letter of dismissal to St. Paul's Lutheran Church of Belmarue. If possible, I should prefer to take the letter with me. I expect to go in about ten days."

"The letter shall be attended to promptly," Dr. Heldberg assured him. Then he smiled and said tentatively: "And so you do not intend to wait and see what kind of a Lutheran Church we have in Belmarue before you take your letter—whether it has

high social standing in the community, or a stately building, or a small debt, or a fine choir, or even an eloquent preacher?"

"Indeed, I shall not," answered the young man sturdily. "You have trained me better than that. My Lutheranism doesn't depend on outward circumstances; it is a matter of inward conviction. More than that, the poorer the church in Belmarue, the more it will need my help, what little I can give it."

"Luther, I am proud of you. Such stalwartness is admirable, heroic. It is an index to character, too, and will prove the open door to success in all lines of activity, whether in business or religion. Of course, you do not mean to put the term Lutheran above Christian."

"On that point as well as the other I'm your pupil, Doctor. You have often told your young people in the catechetical class and in your sermons that a Lutheran who is not a Christian is a Lutheran in name only and not in reality."

"That is, you are not only Lutheran, but evangelical Lutheran. God bless you, my young brother, and keep you steadfast, unmovable, always abounding in the work of the Lord!"

The old man rose as he spoke and stretched out his hands over the young man's head as if pronouncing a solemn benediction. Luther left the house, feeling that he had received his venerable pastor's blessing, which would go with him wherever his lot was cast, making his life better and happier.

Before Luther Colburn left the city his church letter was handed him by the secretary of the council. Many of his friends bade him Godspeed. A fair morning of early spring saw him and his friend, Henry Steinman, boarding an express train at the Union depot, amid shouts of good-by and hearty expressions of "Success to you!" Then the long train steamed out of the station, and they were fairly *en route* for their home in the "far West." The young men sat side by side in the "sleeper," and from the car window watched the familiar scenes of their native city gliding by. They could not read the horoscope of the future, but their hearts were filled with the hopes and anticipations of youth. Presently the train had slipped out of the suburbs and was gliding through the undulating country, which was just beginning to put on its vernal livery of green. The young men had been too busy with their thoughts for conversation. At length Luther said:

"Next to my mother and little sister, I shall miss our dear old church with its helpful services."

"I'm sure I shall greatly miss the associations of the church, too," Henry observed. "Still, I've been so absorbed in my professional prospects that I've scarcely given a thought to church matters."

It was evident Luther did not like this remark. It displayed too worldly a spirit. However, he did not think it wise to offer a rebuke. Drawing his church letter from his inner coat pocket, he said:

"I've brought my church letter with me. I hope you have yours."

"Your church letter!" exclaimed Henry, in unfeigned surprise. "Why were you in such a tremendous hurry, Luther? Dismissed to St. Paul's Lutheran Church of Belmarue!" looking over the letter. "What do you know about St. Paul's Lutheran Church? That was a very hasty and ill-advised thing to do, Luther Colburn. How do you know you will like the Lutheran Church at Belmarue? I understand that the Lutherans are a very small folk in some of these Western towns."

"How can I help liking it if it's a Lutheran Church, whether it's large or small?" returned Luther.

"Oh, come now, that's absurd! In fact, it's narrow. One can be saved in any Church. We're all going to the same place."

"It isn't a matter merely of being saved or not," Luther flashed back with some spirit. "To think only of one's own salvation is selfish. With me it's a question of serving the Church, helping her all I can, and spreading her precious doctrines as widely as possible in the world."

"Well, that's too deep for me," laughed the other lightly. "With me the chief thing is to be saved at last, get to heaven and be happy forever, and belong to a congenial and influential church while I stay on this mundane sphere."

Luther did not think this flippant remark worthy of reply. So he asked:

"What do you intend to do with your church letter?"

"Me? Why, bless you, I haven't got it yet! Fact is, I never thought about it, my head was so full of other things. But there's plenty of time to attend to that matter.

"Where do you expect to deposit your letter when you get it?"

"As to that, since you've called my attention to it, I'm going to follow a sensible plan—not a fanatical or utopian one. Most of all, I'm not going to be narrow and sectarian. This is what I propose to do: I'm going to look around a while, visit all the churches worth visiting, and then choose the one I like best, no matter what the de-

nomination. I'll especially look out for one that will help me in my professional life and give me a boost up the social ladder. See? Then I'll write to old Dr. Heldberg for my letter."

"Do you call that loyalty to your Church?" Luther experienced some difficulty in hiding his indignation.

"Pah! pah! I'd rather talk more of being loyal to Christ. As I said, I'm no sectarian."

"So you call it loyalty to Christ to hunt out a church from purely selfish and worldly motives rather than with the thought of being of service to Christ and His cause. Such loyalty!"

"Now you're getting bitter, my boy."

"I'm not at all bitter. A man may feel indignant without being bitter. I am deeply grieved at your way of looking at the matter of religion. You and I have never been intimately acquainted, but I supposed that, being a member of the Lutheran Church, especially under the ministry of such a pastor as Dr. Heldberg, you had imbibed different ideas."

"Oh, Heldberg! I've always thought him a little narrow sphered."

"He is one of the finest scholars in the country."

"Well, let that go. I'm afraid we'll get to quarreling if we keep on talking church. Here's my Sunday paper. I didn't get a chance to read it yesterday. Too busy packing and calling. What do you say to going into the smoking apartment and having a cigar and reading the paper. You can have one of these blanket sheets and I'll take the other," and he partly opened the colossal bundle of cheap paper in cheap print, decorated with flashy pictures.

"Please excuse me, Henry," said Luther, hesitating a moment to decide as to the manner of his declination. "I don't smoke and I have some literature in my valise that I have put off reading for some time."

"All right; as you choose," responded the other, a little curtly, ambling off to the smoking apartment.

Luther Colburn looked out of the window, watching the landscapes scudding by, with now and then a red-winged blackbird or a meadow-lark dashing across the fields away from the train. His thoughts were not a little perturbed. It did not appear that Henry Steinman would be very companionable.

He felt a premonition that he was soon to be thrown amid environments that would severely test his principles.

(To be continued.)

Book Notes

AMONG THE TELUGOAS. Illustrating Mission Work in India. By W. Julia Harpster, of the Evangelical Lutheran Church at Guntur. Pp. 95; 85 cents net per copy; $8.50 net per dozen. Lutheran Publication Society, Philadelphia.

A series of some 50 excellent full page illustrations with just sufficient explanation for each one as to make the whole story in pictures. It is a picture book for adults, and is well calculated to arouse an intense interest in the mission work in India. The life, customs and costumes, education and religion of the Telugoas are told better than many written pages might have spoken.

NOTIGE REFORMEN AUF DEM GEBIETE DER KIRCHENMUSIK. Mit einem Referat: "The Child and Music" als Anhang. Von P. Dr. G. C. Berkemeier, Director am Wartburg Waisenhause. Mit einem Vorwort von Frank Damrosch. Paper, pp. 55. E. Kaufmann, 22-24 N. William street, New York.

Practical advice for the public in general concerning church music, and special admonition for pastors, organists, directors, choirs and congregations. All is in the German language, with the exception of the "Referat" mentioned.

A Polyglot Church

Polyglot means many-tongued. The Lutheran Church certainly is polyglot. There is New York City as an example. In all that great aggregation of people there are only a little more than 40,000 Lutheran communicants in connection with the churches. That is, there is one Lutheran communicant for every 75 people.

But look at the languages in which the gospel is preached in the Lutheran Churches there. They are no fewer than ten. Here they are: German, English, Swedish, Norwegian, Danish, Esthonian, Lithuanian, Slavic, Finnish and Hebrew.

Many tongues, but one faith. They all accept the Augsburg confession of faith and without qualification.—*Selected.*

The Easter season just passed witnessed probably 50,000 young Lutherans in America confessing Christ at Lutheran altars. Perhaps the most critical period of their lives is the period following confirmation. The gravest responsibility rests upon their elders. Do they realize it? Do they earnestly try to discharge it?—*Exchange.*

No age can do God's whole work, so he puts ages in succession. No man can do more than a set portion, so God is ever sending fresh men.

Luther League Topics

Fifth week after Easter. May 4, 1902.

Salvation Made Operative Through Faith

(Mark xvi : 14-16 ; Rom. v : 1-2)
Biblical Topic reviewed by Rev. C. Armand Miller
What is Faith ?

Themes for brief papers.—What is meant by the statement, "Justification by faith alone is the central doctrine?" How is the teaching of salvation by works illustrated in the various sects, new and old, of our day? What is the relation of faith to salvation?

Lessons for our own lives: *Faith is valuable for what it grasps.*—It has no merit or worth in itself. To trust our trust is as great an error, as true a dependence on self for salvation, as to trust our good works of any sort. Faith is not a good work, it is a receptive condition of the heart. What faith can do is simply what the object seized by faith can do. If I trust my neighbor, my trust may avail for such bodily or financial or social help as he can and will bestow in answer to my confidence in him. But trusting him, whether he wear a priest's robe or not, cannot avail anything for my soul's welfare, because he has no power to give help in that sphere. But to trust Christ is, according to His Word of promise, to take hold of and receive all that Christ has done, and does and is, for my salvation. In that sphere He has all power. To receive Him is to receive every needed spiritual gift. To believe Him is to receive Him. "He that hath the Son hath the life" (1 John v. 12) and to have the Son is to trust Him. Faith is the hand that grasps Christ and His grace. The hand is important in our salvation only because without we cannot grasp Him. Justified by faith means justified by Christ. It is Christ who has obtained our justification. It is faith that accepts Christ.

Faith ought to be strong, but even weak faith is blessed.—There is every reason why we should not be weak in faith. The Holy Spirit, who gives us the power to believe, is abundantly able to give strong faith. The words and work of Christ are sufficiently clear and demonstrative of His truth and power and love to call out our unwavering confidence. The experience of every true believer since the day of Pentecost is a sufficient assurance to lead us to trust strongly. Yet we need not be overwhelmed if we find our faith feeble and undeveloped. Such a faith loses much. It loses the *joy* of salvation. It does not have the clear note assurance. It means the deprivation of peace and gladness to which the believer has a right, and which there is no reason that he should not enjoy. But it does not mean the loss of grace. If it be a true faith, however weak it is, it takes hold of the same Christ, His sufferings and righteousness. It receives the whole Christ, in all His saving work, just as truly as a strong faith. It is not the faith that saves, be it strong or weak, and the faith that is true grasps the only Saviour.

Exaudi. May 11, 1902.

A Visit to Muhlenburg Mission

(Acts xiii : 26-39)
Missionary Topic by Rev. A. Pohlmann, M.D.

"Tell us, in nine hundred words, what you are doing at your mission in Africa." So writes one of the Luther League officers.

Should you make your voyage across the Atlantic in safety, and exchange your ocean grayhound for a bit of a river boat, to carry you within two miles of our mission, and then tramp those two miles through hamlet settlement, coffee farm and bush, on ascending the last knoll just before reaching the mission you would see a little city of white against a great background of green. The white city is made up of the mission buildings, the field of green is the mission coffee farm and the hills beyond. A glimpse of the river and the sound of its nearby falls, with a fair view of a small number of buildings on the opposite side of the river—our Girls' Schol—and that is your first impression of Muhlenburg Mission, in Africa.

A few minutes' more walk brings you into the confines of the mission's 200-acre property. As you go on toward the houses you pass through a beautiful coffee farm, which on last Christmas Day blossomed the field of green with vast areas of white and filled the air with richest fragrance—just the time to make a visit—and from the bower of flowers you come out into an open quadrangle, one side of which is the mission home, where we live, and which we enter, tired with our long sea voyage and first fatiguing tropical tramp. Home! That's the word. You had been wondering what sort of place you would find the mission, and here, at its first open portal, you are cordially and hospitably and nationally greeted by white dressed, white faced folks—just like yourselves—and yet you have come over 5000 miles. At the table, in the sitting room, and the bedrooms you are strongly reminded of the average minister's home in America, and you wonder at the so-called "sacrifices,"

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 28 by LUTHER LEAGUE REVIEW, Box 976, New York, N. Y.

and "isolation" and "difficulties" of a foreign missionary's life.

The sun is beginning to sink below the Western sea as an old farm bell rings out its hungry and tired tones, and as it stops, with a last few perspiring and desultory taps, the missionary invites you to a seat in a hammock, in the American mid-winter months, out on the piazza, where you see living pictures to illustrate the story you hear of the mission's work.

Before that same sun was rising this morning that same old farm bell had rung and called out of their sleep about 40 boys, ranging in age from 6 to 20, who sleepily walked to the nearby creek for their ablutions. When that sun showed his face, bright and smiling, above the eastern hilltop, those 40 boys went across the quadrangle to the chapel schoolhouse, where for half an hour devotional services are held, and then follow two and a half hours' work on the farm, in the carpenter shop, at the coffee machinery, and other forms of occupation to which those 40 boys may best be fitted. Then they have an hour for breakfast and play, from which they go to school four hours a day and have the common English branches taught them, supplemented by the Bible, Catechism, music, physiology and hygiene. Then come three hours' more of manual and industrial work, followed by the ringing of that tired and hungry farm bell.

This is what those 40 boys have been doing during the day that you first saw them. Here they come: Four from the carpenter shop, two from the tailor's bench, two from the engine room, several from the coffee house, a few from the farm, with the food stuffs for next day's meals, two from the town below, where they went to get the mail, one from a whitewash job, two from painting a room, two from the truck garden, the rest from the farm, where they may have been picking coffee, cutting grass or planting food stuffs. And all are hungry and tired, for work in the tropics is far more tiring than elsewhere, and work on the part of the uncivilized is much harder than to others. But before going to their big pan of rice they all saunter back into the same prayer room they started from early in the morning. The sun is out of sight as they sit down to their evening meal. And a jolly, playful hour they have of it before study time.

This, the missionary tells you, has been the general plan of the mission's work during the past 40 years. It is both a home and an institutional idea, into which the children of the neighboring native African tribes have been drawn by the desire to "learn book." A fair estimate of the number who have been pupils here for a longer or shorter space of time would put it at 1000. These have come from various tribes. Some have gone back to their native life and lived as though they had never seen the mission; some have carried back faint and crude impressions of both civilization and Christianity; some have truly been converted and lost their religion in the thick darkness of heathenism; some have become civilized and not Christianized, and some, we fully believe, have lived the Christ life as truly as the first generation of people could.

All this and very much more the missionary would tell you. Yes, far more than 900 words would be necessary for any missionary to tell you the story of what a mission home institution like this does to impress the character of Christ upon a people who have been under Satan's dominion "since the world began." Pay us a visit, or send us your representative, and you shall hear more about our work.

MUHLENBURG MISSION, January 1, 1902.

Pentecost. May 18, 1902.

Filled with the Holy Ghost

(Acts ii : 1-13)

Biblical Topic reviewed by Rev. C. Armand Miller

Themes for brief papers.—What is the relation of Pentecost to the Old Testament festival? What was the special appropriateness of the time of the outpouring of the Holy Ghost? What was the significance of the outward manfestations connected with the descent of the Spirit? What was the purpose and result of this gift?

Lessons for our own lives: 1. *The Holy Spirit came in answer to united prayer, pleading the promise of Christ.* Thus He always comes, through the Word, into hearts earnestly desiring His presence. The disciples were lonely, because of the departure of their Lord; they wanted the One Who had been promised to take His place, and Whose presence was to be "more expedient" for them. They were weak and unfitted for the work of preaching His Gospel, they wanted the promised power in which they were to testify. With one accord, met in one place, they were waiting for the "promise of the Father." They were not disappointed. Let believers, to-day, with hearts fixed on the greater things to which they are entitled, plead the promise, intensely desire the gift, and confidently expect it, and they, too, will find God faithful, as they use the means of grace.

2. *The power of the Holy Spirit is indispensable to us.* He is the Spirit not only of

power, but He is the One Who empowers the children of God. Do you want to be and to continue an idle, useless member of Christ's kingdom? What have you done to win other souls to Christ? Do you bear witness? Have you boldness in speaking to others, and leading them to use the means of grace and to come to the Lord Who bought them? Are you successful in your witness bearing? If not, what is the reason? It is for lack of the richer gifts of the Holy Spirit, Who came on the day of Pentecost to give power. Even the Apostles were not able to bear witness, qualified by the personal teaching of the Master and by their long association with Him, until they had "received power from on high." We need to recognize this particular function of the Holy Spirit, to feel our lack in this very respect, and to ask, believingly and with the use of the means through which He operates, for this gift. Like all other gifts of grace it comes through Word and Sacrament and is received by simple faith. The Holy Spirit, giving His power to the servants of Christ, makes the timid and sorrowful bold and joyous; fills them with the desire and the ability to tell forth the Gospel, inspiring them with the world embracing love for souls; quickens, strengthens, develops the Church; hastens the victory of the kingdom. Do not be indifferent to these precious privileges. "Be filled with the Spirit."

Trinity. May 25, 1902.

Gustavus Adolphus

(II Chron. xx : 14-30)

(Reprinted from the LUTHER LEAGUE REVIEW, Dec., 1894)

A reformation or revolution in the political, social or religious world has been likened to a volcanic eruption. In the first stage, the low rumblings, the muffled noises, the earth tremors; in the begining slight and unnoticed, but growing in frequency and power day by day. Then, the second, the culmination, when the pent up forces burst their confines—the terrible eruption itself—hurling forth the masses of hot stone and lava, and finally the third stage, or the reaction, when the eruption has subsided and the hot and melting masses gradually cool and once more become earth and rock.

In that great eruption, the Protestant Reformation, we find in Huss and his compatriots the rumbling and occasional bursting forth of indignation at the abuses of the Church. Then with the mighty Luther came the culmination, and the volcano poured forth its burning fire of truth and gospel, and lastly, when the mighty mass was cooling and the Church of Rome was endeavoring to shape it so that it might once more partake of the old landscape, we find in Gustavus Adolphus the man who was ready to die that the effect should be secured for all ages.

Gustavus II, Adolphus was the sixth of the line of Vasa. He was the son of Charles IV and Christina of Schleswig Holstein. His grandfather, Gustavus Vasa, was the founder of the present dynasty of Sweden, having been raised to the throne for his distinguished services in the revolution which enabled Sweden to throw off the yoke of Denmark. He left four sons, of whom Eric reigned eight years, and was deposed. John and Charles reigned jointly until the expulsion of the former for his Romanic tendencies, after which Charles was accepted as king and governed the nation wisely and prudently for 19 years.

His son, Gustavus Adolphus, was born on December 9, 1594. The stories of his youthful adventures are numberless, yet, being most traditional, are not trustworthy. We know he was a remarkable boy, for at the age of 17 he was learned far beyond his time, speaking Latin, German, Dutch, French and Italian with the fluency of a native, besides being conversant with Polish and Russian. As the heir to the throne nothing was neglected to educate him in politics and statecraft. From earliest youth he had been brought into the councils of the State, and had also accompanied his father in his journeys through the kingdom. When, therefore, on October 30, 1611, the good King Charles died, Gustavus Adolphus, although less than 18 years of age, was well fitted to assume the direction of that young and unstable monarchy.

Gustavus Adolphus had inherited the commanding presence, the eloquence and the ability of his grandfather. In him was embodied the war spirit of Vasa—a spirit which was taxed to the utmost during his reign. Space will not permit an account of his earlier wars; they were the schools where he gained the military training which made him the greatest general of his age. The prestige of Gustavus rests primarily upon the assistance which he rendered to Protestanism. The history of his quarrel with Ferdinand II is known to all, and the earnestness with which he entered that war is manifested in his address to the Diet at Stockholm, when, with his four-year-old daughter on his arm, he called upon God to witness that he did not enter the war to gratify his own ambition. "But," said he, "the Emperor has wronged me outrageously in the persons of my ambassadors. He has supported my enemies, persecuted my friends and brethren, trampled my religion in the dust. The oppressed States of Germany call

loudly for aid, which, by God's help, we will give them."

On June 24, 1630, he landed at the Oder with 20,000 men. His invasion was derided by the Imperialists, for, said they, "the snow king will soon melt under the summer sun." How sadly was the man and his men misjudged! Eight months after the landing he was in possession of over 80 fortified places. That, however, was not all, for Protestant Germany was flocking to his standard. At first he was distrusted and looked upon as an invader wishing to establish a new kingdom, but the news soon spread that instead of a band of hired marauders his army was a band of religious men who paid for what they received; who fought, not for conquest, but for the religion in which they believed.

Against Gustavus were pitted the greatest generals of Europe, first Tilly and later Wallenstein. The hitherto invincible Tilly was routed at Breitenfeld, near Leipzig, on September 7, 1631. The following year records a succession of victories for the Swedes, who gradually overran the country. Wallenstein, however, was recalled by Ferinand and, raising an army of 40,000 men, proceeded against Gustavus.

During the summer they lay in fortified camps, neither caring to attack the other. On November 6, however, we find them in battle on the field of Lutzen. The night of the 5th was spent in preparation for the conflict which meant so much for Protestanism. Neither of the two commanders had ever been defeated and the next day must witness one or the other vanquished.

When the fog lifted on the 6th the Swedish army knelt in prayer, then their strong voices broke forth in Luther's battle hymn, "A Mighty Fortress is Our God," and after that they sang the King's favorite hymn, "Fear Not, O Little Flock, the Foe," and then charged.

In the hight of the conflict, while endeavoring to rally his cavalry, Gustavus was shot and almost instantly killed. Thus the Lion of the North sealed his convictions with his blood. The news of his death aroused his troops to such a degree that their onslaught was irresistible, and night witnessed the hurried retreat of Wallenstein. So perished the greatest hero of Protestantism after Luther. He was great not only in war but also in peace, as a general or a statesman. As a warrior he captured city after city, but as a Christian his magnanimity and clemency to the vanquished won the respect and admiration even of his enemies. His character is not tarnished by any of the faults common to victors, for simply as a man he was great.

Luther League of America

Fifth Convention, St. Paul-Minneapolis

IT was confidently expected that full particulars of the Fifth Convention of the Luther League of America, to be held at St. Paul-Minneapolis, could be given in this number, and for that reason the issue of the REVIEW was deferred. It is, however, impossible to give any details on account of lack of information from the Local Committee.

All that can be said at this time is that the convention will be held some time during the summer (July or August), and that arrangements for the best railroad rates obtainable will be made by the Transportation Committee, whose names will be announced as soon as a definite date is determined upon.

Every leaguer, who can possibly do so, should arrange at once to take his summer vacation at the time of the convention and make it his vacation trip. We have every assurance that the St. Paul-Minneapolis people intend to do all in their power to make every delegate feel it was worth their while to attend the convention. The programme which the Executive Committee expects to offer will include a number of practical addresses and papers by able men and women, who will, no doubt, present excellent thoughts and suggestions on the development of our work among Lutheran young people.

Let the attendance be a large one, representative of every section of the country from Portland, Maine, to Portland, Oregon, (in each of which there are Luther Leagues), and from Canada to Florida. Give the Swedes, Norwegians and English speaking Lutherans of the great Lutheran State of Minnesota an idea of the representative character of the young Lutherans of this country.

E. F. EILERT,
Chairman Executive Committee.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

We wish you all the blessings
Of this holy tide,
May the Easter glory
Long with you abide;
May its promise lead you
Safely on the way,
Through all earthly shadows
To eternal day.

After Easter what? For six weeks we have been constant in service with our thoughts directed toward the last days of Christ's life upon earth. We have seen Him in the garden suffering, upon the cross in His agony, buried behind the sealed stone, and risen again. His first command to the women was to tell His disciples where they could find Him. What has the Easter season meant for us, and what will be the fruit of our service? Will we forget what we have heard, and read, or will we retain it in our hearts, and with the love which comes from loving Him, go, tell it to others. If all our readers were found thus engaged, it would be a blessed Easter to them, as well as to those to whom they have told the story.

Are those who have taken upon themselves the confirmation vows to forget them soon after the pastor's hand has been laid upon their heads, and they have been received into full fellowship with the church? *The Lutheran Observer*, in its issue prior to Palm Sunday, thus writes upon these vows: "They are not conditioned on attaining a certain age. They are not to be assumed because parents or friends expect it, but for love of Christ and in recognition of duty, with full realization of all that is involved, and with the earnest prayer for help that the vows may be kept. The confirmation day has meaning for every one of us, 'Lest we forget.' And as we repeat those solemn promises, or listen as other lips repeat them, our path lies plain before us, marked by the footsteps of Christ. No need for other vows or pledges—these cover all. They bind us to Christ and truth and duty as we know them from God's word; they pledge us to use the means of grace provided, and to seek strength and wisdom from the Lord; and on God's part they seal to us the promise of his care and aid. There is need to search our motives as we take the vows—need, too, to search our lives as to how we are keeping them. Unto God, and not to men, the pledge is made; and 'when thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it; for the Lord thy God will surely require it of thee.'"

Is it not a sad reflection upon the Christianity of this country that the natives of India within the bounds of the Guntor Mission have during the past year contributed almost as much toward the support of that church as the Lutherans in America. We

should hide our heads in shame, and by the help of God resolve to do, and do, better in the future, and to give of that which we have as liberally and ungrudgingly as they have of their small supply. What is the case in India is also the case in China, for we are told of an American-Chinese Self-Supporting Church in Hong Kong, which cost, building and land, $15,000, the whole money for which was provided by the members of that church, numbering one hundred. This church consists of four stories, with a chapel upon the first, alongside of which are kitchen, schoolrooms and servants' departments; an auditorium accommodating 400 or 500 upon the second story; the third floor is occupied by schools, and the fourth story is for the use of the missionaries. We are "playing at missions," it is said, but if such results in so short a time can be obtained, there is no telling what Christianity and the influence of religion will accomplish even among the most degraded of the earth. Let us pray and work, and work and pray, and try by God's help to aid in the evangelization of the world.

The secretary of the Board of Foreign Missions of the General Synod has issued a circular calling the attention of all Young People's Societies to the fact that the board has designated Rev. Allen O. Becker as the Young People's Missionary in India, and has asked for the offerings of societies, and the support of the young people. This request is commended to the members of the Luther Leagues and other young people's societies connected with churches of the General Synod. We should be proud as young people that the opportunity is afforded to help directly in the work abroad and the response should be prompt and hearty.

Many young people, when urged to engage in church work, sometimes say that at a more convenient season they may do so, or that they must sow their "wild oats" first, or that, as they have but once to live, they are going to have a "good time." They forget that having but once to live is all the more reason why they should live wisely, and that the fear of the Lord is the beginning of wisdom. Time wrongfully spent is always misspent. Opportunities lost are irrevocably lost. Wrongs committed can never be wholly righted. Good intentions postponed are rarely ever realized. Having a good time in a worldly sense often means indulging in questionable amusements, which breed unholy thoughts and result in improper associations, disinclination to prayer and Bible study, and a gradual alienation from God. Away from the protection of the followship of Christ no young man or woman is safe. There is no remedy against sin so effectual as that of being busy about our Heavenly Father's business.

A habit is easily formed, but often very difficult to break. This is as true in regard to our church obligations as in ordinary business affairs. There is a pernicious custom in vogue among some of the young people of our Lutheran churches (especially in our large cities) of regularly attending the churches of other denominations. This practice, when persisted in, produces a spirit of indifference and apathy, and causes those who indulge in it to regard the services in our church as well as those of other churches as being nothing more than mere differences of outward form and of no importance whatever.

Let us remember our vows made on the day of our confirmation, "I will love, cherish and work for the Lutheran Church, by the help of God; remain loyal to her, and fulfill my duty to her."

This cannot be done by the practice alluded to above. To spend part of the Lord's day in attending the Lutheran Church, of which we are members, and the rest of the day in a church of some other denomination, is glaringly inconsistent, to say the least. Although our church has sustained many losses by deliberate desertion, yet she suffers equally as much by being thus "wounded in the house of her friends."

Half the sorrows of men and women would be averted if they could repress the speech they know would be usless—nay, the speech they have resolved not to utter.

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

Philadelphia

— "The Second General Conference of Lutherans" was held in this city April 1 to 3. Delegates representing three synodical bodies, the General Synod, General Council and United Synod, South, were in attendance. The programme embraced doctrinal and practical subjects of the highest importance and there is no room for doubt that the objects of the conference will be largely accomplished.

— By bequests of a deceased member, St. Mark's Lutheran Church receives $5000. Also the Orphans' Home at Germantown and German Hospital, $5000 each.

— Temple Evangelical Lutheran Church is the name of a most promising mission organized at Haverford and Fifty-second streets, on Sunday evening, February 16, with 30 active and 6 associate members. A desirable lot has been secured at the corner of Fifty-second and Race streets.

— Trinity Lutheran Church, Germantown, has presented Rev. Dr. Luther E. Albert the sum of $7200 in recognition of his 50 years of service as pastor of the congregation.

Baltimore

— St. Mark's Lutheran Church, Rev. W. H. Dunbar, D.D., pastor, received $5000 toward reducing the indebtedness from nine members of the church whose names were not mentioned. The gift was received in January.

— Rev. R. W. Hufford, D.D., has taken temporary charge of the Deaconess Motherhouse during the absence of Rev. Dr. Manhart, who is soliciting funds for the new building.

Boston

— The Swedish Evangelical Trinity Church was organized in East Boston on January 11. Rev. N. J. Lundahl, who for some time has served as city missionary in Boston, is the indirect cause of the organization of this congregation. He is also the pastor.

Cleveland

— The new Swedish Lutheran church is now so far finished as to enable the congregation to use it. It cost $12,000.

MISCELLANY

— Zion's Church, Tamaqua, Pa., Rev. Geo. Gebert, pastor, having undergone improvements to the extent of $8000, was reconsecrated February 23.

— Good Hope congregation of Oil City, Pa., Rev. H. J. Reiman, pastor, has $21,000 subscribed for a new church building. The church owns a fine corner lot three blocks west of the site of the old building. The new church will be a Gothic structure of brick and stone.

— The handsome new edifice of St. John's Lutheran Church, Lewistown, Pa., Rev. M. S. Cressman, D.D., pastor, was dedicated on February 16. The building cost about $28,000, and on the day of dedication $14,000 was raised, which cleared the debt.

— The dedication of the Wm. McKinley Memorial Chapel, the new house of worship of the First German-English Lutheran congregation of Wilkes-Barre, Pa., Rev. Paul E. Bergeman, pastor, took place on Sunday, February 16.

— The Board of Trustees of the Lutheran Orphans' Home, Topton, Pa., has recently paid $1650 on its indebtedness. Considerable improvements in and around the Home are expected to be completed by Corporation Day, May 7.

— A new Lutheran congregation is to be organized and a chapel erected in the near future at York, Pa.

— The dedication of the new Hamma Divinity Hall, Springfield, O., will take place during commencement week next May.

— "A neat and pretty church" was dedicated at Strasburg, O., on January 26, Rev. S. P. Kiefer, pastor. It cost $3500, and was fully paid for before it was dedicated.

— A new church, costing $4800, was dedicated on February 23 at North Baltimore, O., where a mission was established five years ago. Rev. E. Minter is the pastor.

— The Second Lutheran Church of Dayton, O., Rev. W. L. Rutherford, pastor, has decided to purchase an organ and make improvements to the church building costing $3000.

— A handsome new church building will be erected this summer by the congregation of St. Paul's, Bucyrus, O. Rev. C. E. Gardner is the successful pastor in charge.

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WILLIAM SANFT, Ev. Lutheran Pastor.

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— Mr. John F. Betts of Philadelphia has ordered from Barsanta, the noted sculptor of Genoa, Italy, two statues of Parian marble, one of Christ in a size larger than life, and the other of St. Paul, life size, as a gift to St. John's English Lutheran Church of Dayton, O., Rev. J. G. Neiffer, pastor, also a statue of Martin Luther, of same material and by the same sculptor, for Wittenberg College, at Springfield, Ohio.

— By the death of Mr. Peter Erik Erling the Swedish Lutheran church at Monmouth, Ill., has come into possession of a legacy of $8000.

— The new church building and a Moller organ are the gift of Mr. and Mrs. R. Johnson to the Lutheran Church at Anna, Ill., Rev. H. L. McGill, pastor. The church property when completed will be worth $12,200.

— The handsome new church edifice in process of erection for the Church of Our Blessed Saviour, Alexandria, Ind., Rev. Peterson, pastor, will soon be completed. The property will be worth about $12 000 and is the gift of a Philadelphia woman whose name is not known.

— The new Gerard Conservatory of Music of Elizabeth College, Charlotte, N. C., was formally opened on January 30. Rev. A. C. Barron, D.D., delivered the principal address.

— The movement in the Tennessee Synod to raise $5000 for Lenoir College has taken definite shape.

The new Second Lutheran Church at Wheeling, W. Va., was dedicated on March 12. The pastor, Rev. W. A. Hartman, was assisted by Rev. A. S. Hartman, D.D., and Rev. E. B. Burgess.

— The Lutheran church at Uniontown, Md., has been remembered in the will of Mrs. E. J. Baille of New Windsor, Md., by a bequest of $1000.

— The Missouri Synod is about to locate a new hospital at Minneapolis at a cost of $40,000.

— The Monument Association of St. Louis will erect monuments of Luther and Dr. Walther in front of the Theological Seminary of that city.

— Luther Academy, Wahoo, Neb., announces that it is now entirely free of debt, with a property worth about $20,000.

— James J. Hill of St. Paul, the great railroad magnate, has offered $4000 to Northwestern College (Lutheran), Fergus Falls, Minn., on the condition that the trustees of the institution raise $6000. An effort will be made to raise the required amount.

— A preparatory college, for those who desire to enter the Danish ministry will be erected in Racine, Wis., during the coming summer at a cost of $50.000. The institution will be known as a Danish-American college. It will also be a business college. The Danish-American College Association was formed four years ago under the direction of the Synod of Wisconsin, Illinois and Michigan. Land has been purchased and a sufficient amount has been raised to warrant the building of the new college. Articles of incorporation were filed with the Secretary of State, the capital stock being $25 000, the minimum amount necessary to incorporate. However, it is said that twice that amount will be expended. The incorporators are Rev. Jens N. Jersild, Neenah, Wis.; Rev. Christen H. Jensen, Racine, and L. A. Laursen.

— Augustana College is informed that friends in Sweden are raising 1,000,000 crowns to endow a professorship. The executors of the Samuelson estate have paid the treasurer $18,000 of the bequest. And to crown all, a friend in Rock Island has agreed to pay $600 a year for two years toward the salary of a new professor.

— The First English Lutheran Church of Oklahoma City, O. T., Rev. R. H. Williams, pastor, was consecrated on Sunday, April 6. The structure is of brick and has seating capacity of 400.

— The newly organized Lutheran congregation at Beeman, Idaho, has 40 communicant members and has secured a neat church of its own and erected a comfortable parsonage of five rooms.

— The Lutheran Church at San Diego, Cal., Rev. John E. Hoich, pastor, has canceled its debt of $4000.

— Rev. E. F. Ritter of Hazleton has been called to Holy Trinity Church, Scranton. He assumes charge of that congregation on April 10. Rev. Schmoyer of East Mauch Chunk succeeds him at Hazleton.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Cor. Sec'y, JULIAN SMITH, - - Charleston, S. C.

LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., PROF. E. D. BUSBY, - - Moorhead, Minn.
Sec'y, PROF. H. H. AAKER, - - Moorhead, Minn.

NEW YORK STATE

New York City

—The fourteenth annual convention of the Luther League of New York City was held at the Church of the Epiphany, 72 East 128th street, on Thursday evening, March 20. The greetings of the congregation of Epiphany were extended by Rev. J. W. Knapp, Ph.D., who recently resigned the pastorate. A response and brief introductory address was made by President I. S. Runyon, who presided. Rev. J. Fred. W. Kitzmeyer, pastor of Bethany Church, this city, discussed the topic, "The League's Work in the Church." He cautioned against mistakes sometimes made by young people's societies, of usurping places in the church that do not rightfully belong to them, or of attempting work which can be better done by some other society. He emphasized the duty of the League to care for the newly confirmed members of the church —that is, to provide them such social relationships as they may rightfully expect of the church, to furnish them some suitable work, and to see that opportunities for spiritual growth in grace are constantly open to them. Rev. C. L. Fry of Philadelphia, literary secretary of the Luther League of America, was to have delivered the address on "The Value of Religious Knowledge," but sudden illness prevented his appearance. The subject was discussed by Rev. Dr. J. B. Remensnyder, pastor of St. James'. He complimented the League upon the selection of so thoughtful and timely a topic, and then proceeded to a very earnest and impressive treatment of it. He pointed out that, of all branches of useful knowledge, the religious branch is the one which specifically shows us God and our relation to Him. In addition to this, it shows us our duty to others, and helps us to overcome selfishness, which is the bane of human life. It makes character, by bringing us in touch with the divine life. It confers the blessing and comfort of hope in a glorious immortality. Special

music for the occasion was provided by the Luther League Choral Union.

— Stainer's "Crucifixion" was sung by the Luther League Choral Union on March 24 at Gustavus Adolphus' Church, under the auspices of the Luther League, to an audience that filled the church. A short sermon was delivered by Pastor Stolpe, and Rev. G. U. Wenner of Christ's Church gave a brief sketch of Stainer's early life and the influence of his work in the church. Pastor Stolpe complimented the Choral Union on their splendid rendering of this magnificent production of religious music.

Brooklyn

— The Luther League of Brooklyn held its monthly meeting Monday evening, March 17, President George P. Moller presiding. Mr. Geo. Rohman, who so acceptably filled the office of recording secretary the past year, tendered his resignation, which was accepted with regrets. Mr. Ernst of St. Paul's League was elected to succeed him. Very encouraging reports were rendered by delegates from all the local Leagues. The Executive Committee reported the arrangement of a programme of the season's meetings. Mr. Charles L. Voeller, chairman of the Literature Committee, reported that he had visited Rockville Centre League, received an encouraging report and addressed the meeting, urging them on with the good work. Mr. George D. Boschen, president of the State League, was the speaker of the evening, and his address was well received. He spoke of the progress the League is making in New York State, and mentioned the next national convention at Minneapolis and St. Paul, expressing the hope that Brooklyn may be represented by a good delegation.

Rhinebeck District

— The next semi-annual convention of this district will be held in St. John's Church, at Hudson, May 6, morning, afternoon and evening. The speakers who have been invited are Rev. C. W. Heisler, D.D., pastor of the First Lutheran Church of Albany, and Rev. W. F. Whitteker of Ancram. In addition, papers will be read by Mrs. A. F. Hain of West Camp and Mr. U. Grant Van Hoesen of Athens. The work in the district is in splendid condition at present.

— Efforts are being made to organize a Luther League among the young people of the recently formed English Lutheran Church at Poughkeepsie, Rev. Chas. S. Rahn, pastor.

— The Lutheran Alliance of the church at Viewmonte celebrated its tenth anniversary in February with appropriate services. The society was organized in February, 1892, by Rev. W. H. Luckenbach, D.D., with 22 charter members, and has been very prominent in the work of the Rhinebeck District since its organization. During its ten years of existence, with an average membership of 50, it has raised for benevolence $1,150. The present membership is 60. At present the society is pledged to pay off a debt of $200 on the church and has now in hand $120 for that purpose. Much of the credit of this splendid showing must be given to the present pastor, Rev. W. E. Traver.

— The Valatie Luther League has agreed to pay the cost of finishing the League rooms which were built last fall when the church was repaired. The amount to be raised is about $150.

Delaware and Hudson District

— The Luther League meetings take the place of the midweek services in the English Lutheran Church, Binghamton, Rev. M. J. Bieber, pastor. Besides the discussion of the topic and church history studies, normal Bible training has been introduced with very gratifying results. Rev. Bieber has been appointed teacher of the normal training of the City Primary Sunday-School Union.

NEW JERSEY

— A general meeting of the young people's societies connected with the Lutheran churches of Elizabeth and vicinity was held on February 27 in the German Lutheran Church in Elizabeth. The meeting was called by President T. Clem Beck of the Luther League of New Jersey, with a view to stimulating interest in State League work, especially among organizations not connected with the State League, and with a possible view of forming District Leagues in the near future. Owing to the short notice given not as many Leagues were represented as had been hoped for, nevertheless the meeting was well attended and the interest and enthusiasm shown were most gratifying. Addresses were made by President Beck, by Jas. Craig, Jr., of Waldwick, chairman of the Extension Committee; Mr. Chas. Schnepel of Holy Trinity Church of New York City, by ex-Presidents Fred'k C. Krapf and Frank J. Schneider of the State League, and by Rev. C. G. Fischer, pastor of the local League, all of whom were well received. The principal thought expressed by all of the speakers of the evening was that of "individual effort," and the necessity of each and every Luther Leaguer taking his share of the work. A similar meeting has been arranged to be held in Grace Church, Newark, the early part of April, and the same interest and enthusiasm are looked for. Progress in the work has been slow but steady in New Jersey, and the officers feel that meetings of the nature of the one held at Elizabeth will help to bring about the desired results and that they will be able to make most satisfactory reports at our next convention.

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— The Luther League of Grace Church, Phillipsburg, N. J., recently presented a handsome communion set to the congregation.

RHODE ISLAND

— The Young People's Society of the Swedish Lutheran Church at East Greenwich has decided to raise the money necessary for the liquidation of the debt of the church.

PENNSYLVANIA

Philadelphia Central

— The Luther League of Holy Trinity Church of Chester, Rev. I. C. Hoffman, pastor, recently gave the "Scottish Reformation," one of Mrs. Monroe's entertainments, and raised net proceeds of $396. The League donated $425 to the church toward the parsonage, just purchased. The officers are: Pres., J. E. Gingrich; vice-pres., Jos. Schmidt; sec., Wm. Bousher; treas., Geo. E. Fuhrman. A charity committee has been appointed to look after all needy and sick in the parish.

— "The Relation of Young People's Societies to the Congregation" was one of the subjects up for discussion Tuesday afternoon at the General Conference of Lutherans in this city, April 1 to 3. Rev. C. Armand Miller of New York was the essayist.

Upper Lehigh Valley Central

— On March 2 the Luther League of Trinity Church, Lansford, celebrated its second anniversary on very extensive scale. Four pastors were present to deliver addresses: Revs. V. J. Bauer, who spoke on the Luther League's Past; G. C. Loos, the Luther League's Future; Z. H. Gable, who gave an interesting explanation of the Luther League colors, and Geo. Gebert, who presented the greetings of the Tamaqua Luther League. The services were crowded, and the pastor, Rev. C. J. Gable, has much to be thankful for. This is now the leading church in Lansford.

Pittsburgh Central

— The Luther League of Christ's Lutheran Church, Beaver Falls, Rev. J. A. Zundel, pastor, has a membership of 44. A combined literary and business meeting is held the first Wednesday in each month, and a devotional meeting, attended by more than 30 members, a large proportion of whom are young men, is held every Sunday evening at 6.30. Nearly every member takes some part in the meetings. The League Topics have been used ever since the issue of the first number, and the subscription list to the REVIEW was recently largely increased. Most of the members make regular monthly contributions to the support of the League, and at the business meeting an offering is made for missions. This year the League will give $30 to support a native mission helper in India. The officers are: Pres., Frank W. Richter; vice-pres., William Diedrich; sec., Miss Minnie Weil; treas., Mrs. J. A. Zundel; organist, Miss Pearl Shanor.

Northwestern Central

— Both St. John's and St. Stephen's churches at Erie, Revs. G. A. and C. T. Benze pastors, have started men's societies for organized work among the unchurched men of the city.

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OHIO

— The District Luther League of Northeastern Ohio met in convention in St. Mark's Church, Barberton, on February 22, and there was a very large representation from the local Luther Leagues present, among whom were 12 pastors. The pastor, Rev. E. L. T. Engers, and his congregation gave the visiting Leaguers a most cordial welcome. Three sessions were held, that of the morning being given over to organization, greetings from the president and the Leagues, with reports of officers. At the afternoon session papers were presented on the following topics: "Church Music," by Prof. E. J. Miller; "How Does the League Help to Spiritually Educate?" by Rev. E. Kahl; "The Lutheran Church's Need of the League," by Mr. J. Gilbert; "Our Congregation," by Miss Piera; "The Educated Workers," by Mr. H. S. Stetler; and "The Luther League and the Augsburg Confession," by Revs. C. B. Etter and W. H. Brown. At the evening session Dr. T. B. Roth, president of Thiel College, delivered his eloquent lecture on "Luther, the Hero of the Reformation of the Sixteenth Century." It was listened to by a large congregation, and made a wonderfully strong impression upon his hearers. The several sessions were enlivened by musical selections most ably rendered.

Washington

The next Pennsylvania Railroad Personally-conducted Tour to Washington leaves Thursday, April 17. Rate, covering railroad transportation for the round trip, hotel accommodations, and guides, $14.50 from New York, $13.00 from Trenton, and $11.50 from Philadelphia. These rates cover accommodations for two days at the Arlington, Normandie, Riggs or Ebbitt House. For accommodations at Regent, Metropolitan or National Hotel, $2.50 less. Special side trip to Mt. Vernon.

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HAGERSTOWN, MD.

— A Junior Luther League has been organized in the Lutheran Church at Findlay, Rev. S. E. Greenawait, pastor, and is doing good work. The superintendent is Miss Carolyne Diehl. The Senior League at a recent meeting appropriated $10 for the Toledo Mission and $10 for the Foreign Mission work.

WEST VIRGINIA

— December 29, 1901, St. Paul's Lutheran Mission of Morgantown, Rev. Ira M. Wallace, pastor, organized a League with 18 members, electing Mr. Henry Nolte pres.; Geo. Schaeffer, vice-pres., and Miss Nellie Keffer, sec. and treas. After the organization was perfected the members subscribed for 15 REVIEWS and got the first series of the Reading Course. A great deal of interest is shown in the work, and no doubt through the Topics we will have a more intelligent conception of the position of our Church and her teachings.

GEORGIA

— The Luther League of the Church of the Ascension, Savannah, at its last meeting held a most delightful service. The newly elected officers were installed by the pastor, Rev. Dr. W. C. Schaeffer. The officers are: Pres., W. B. Spaun, Jr.; vice-pres., Miss Annie H. Gibbons; treas., D. H. Monsees; sec., Miss Mabel C. Gibbons. A most enjoyable programme of music and recitations was rendered by different members of the League, and supper was served.

ILLINOIS

— The Luther League of St. Matthews', Chicago, Rev. George P. Kabele, B.D., pastor, held its election of officers on February 2, and the following were chosen: Pres., Julius Wenzel; vice-pres., Miss Adalia Eckhardt; sec., Miss Clara Hanke; treas., Clarence Hearley; custodian, Miss Sophie Weigel; organist, Miss Clara Lehmann.

— The Luther League of the Swedish church at Evanston has purchased a piano for the church.

— Fifty dollars apiece have been subscribed by the young people's societies of Dixon, Lena, Sterling, Rockford and Washington, Ill., and Newton, Nevada, Cedar Rapids and Des Moines, Iowa, for the furnishing of rooms at Carthage College.

IOWA.

— Efforts are being made by the Young People's Society of Immanuel congregation in Buena Vista County, to gather enough money to pay for a church bell.

— The German Lutheran Church at Ottumwa, Rev. J. Haefner, pastor, has a Luther League of 21 members.

MINNESOTA.

— The Luther League of the English Lutheran Church of Cannon Falls held its March meeting at the home of Mr. Oren Benson on Friday evening, March 21. About 25 young people enjoyed the moonlight ride of three miles. A programme of readings and recitations, including articles from the LUTHER LEAGUE REVIEW, was rendered, and refreshments were served. The League subscribed for several copies of the LUTHER LEAGUE REVIEW.

Luther League Supplies

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1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions, Lauray.

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1. Life of Luther, Wackernagel. 2. Spener and Francke. Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolf

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OREGON

— The Luther League of Zion Church, The Dalles, Rev. William Brenner, pastor, is progressing. Organized June 10, 1900, with 12 members, six active and six associate, it now has a membership of 20, 16 active and 4 associate. Devotional meetings are held once every week, and the Luther League Topics are used. On Christmas the League presented to the church a handsome marble font, which was dedicated January 26. The officers are: Pres., Rev. W. Brenner; sec., Miss A. M. Stubling; treas., Mr. Geo. Weigel.

CALIFORNIA.

— A Luther League of 26 members was recently organized in the Lutheran church at Riverside, Rev. G. H. Hillerman, pastor.

Old Point Comfort, Richmond, and Washington

The fifth of the present series of personally-conducted tours to Old Point Comfort, Richmond and Washington via the Pennsylvania Railroad will leave New York and Philadelphia on Saturday, April 5.

Tickets, including transportation, meals *en route* in both directions, transfers of passengers and baggage, hotel accommodations at Old Point Comfort, Richmond and Washington, and carriage ride about Richmond—in fact, every necessary expense for a period of six days—will be sold at $34.00 from New York, Brooklyn and Newark; $32.50 from Trenton; $31.00 from Philadelphia, and proportionate rates from other stations.

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Tickets to Old Point Comfort only, including luncheon on going trip, one and three-fourths days' board at The Hygeia or Chamberlin Hotel, and good to return direct by regular trains within six days, will be sold in connection with this tour at rate of $15.00 from New York; $13.50 from Trenton; $12.50 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents; Tourist Agent, 1196 Broadway, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Many New Organs

Messrs. Müller & Abel of Second avenue and Twenty-second street, New York, who have built so many organs for Lutheran churches, feel much pleased at having secured the contract for the new $4000 organ for the Congregational church, Glen Ridge, N. J., as they had to compete with 12 other organ builders. The committee in charge stated, in awarding the contract, that they "had carefully examined the different makes of organs, and are satisfied that we will get the best results, musically and mechanically, for our money in a Müller & Abel instrument."

Müller & Abel are erecting a large two-manual organ for St. Augustine's Church, on 167th street, New York; two-manual organ for St. Joachim's Church, New York, and one for the Reformed Church, Herkimer street, Brooklyn.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Daily Bible Readings

May 6. Rogate—Mark 16: 14-16; Rom. 5: 1-2.
Mon—Genesis 9: 13-29.
Tuesday—Numbers 33: 51-56.
Wednesday—Isaiah 11: 11-18.
Ascension Day—Mark 16: 14-20.
Friday—Zephaniah 3: 8-20.
Saturday—Matthew 28: 18-20.

May 11. Exaudi—Acts 8: 26-39.
Monday—Genesis 1: 1-3.
Tuesday—Ezekiel 37: 1-8.
Wednesday—Joel 2: 27-32.
Thursday—John 14: 17-31.
Friday—John 15: 20-27.
Saturday—Acts 2: 37-47.

May 18. Pentecost—Acts 2: 1-13.
Monday—I Samuel 16: 1-23.
Tuesday—Nehemiah 1: 1-11.
Wednesday—Isaiah 2: 1-22.
Thursday—Haggai 2: 20-23.
Friday—Romans 11: 33-36.
Saturday—John 3: 1-16.

May 26. Trinity Sunday—II Chron. 20: 14-30.

What Shall We Read?

The Bible has been a quarry for sculptors, a gallery for painters, a text-book for orators, a standard for poets, and a dictionary of quotations for everybody. It was a fountain of melody to Handel, to Mendelssohn, to Haydn; a field of phantasmagoria to Dante; a spectrum of human life to Goethe; a consecrating oil to Shakespeare; a window in heaven and a light upon earth to Bunyan; a mystery of mysteries to Byron, and a pocket companion to Scott.

A book as well as a man is known by the company he keeps, and this book has kept the grandest company the world ever saw. Written by men of all classes, it comes to men of all conditions, and meets the needs of the universal human heart. Blessed are they who have tasted its sweetness and learned its worth, and who can say, "The law of thy mouth is better to me than thousands of gold and silver."

Aaron Burr reveled in the reading of bad books in early youth, and yet with talents to have made a second Washington he went down to his grave with a reputation of a corruptor of his kind, a traitor, a murderer. The son of the immortal John Howard, the friend of man, with all the advantages of a superior education and high social position, left to himself to read what he listed—his mother being dead and his father in foreign lands—fell into debauchery, and died a drunken madman in the lunatic asylum at Leicester before he was 35. It is recorded of the Emperor Paul, the Nero of modern times, one of the most execrable of men, that he took the utmost delight in reading exciting tales of every description, in contemplating pictures of rapine, murder and blood, only to practice them all, when, a little later, he was placed upon the throne of all the Russias.—*Exchange.*

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Pres. McKinley's Words to Boys

By Henry S. Pritchett

OUR country is one in which there is entire freedom of speech. The newspapers discuss not only the public actions of our officials, but picture their private life and their individual failings with a completeness of detail known in no other land. In the main this newspaper criticism is doubtless a wholesome influence in our political life. But at times so much has been said of the shortcomings of our public men that many readers lose sight of their faithful service, and come to suspect the motives of all men in office.

When I resigned my Government post under Mr. McKinley, the President, as he said a word of goodby to me, spoke of his interest in the boys of the United States, and of his wish that they might have a high appreciation of a life spent in their country's service.

"Some years ago," he remarked, "I had an experience with a boy of 18 which made a deep impression upon me. I was in Congress at the time, and under the operation of the law an appointment to the Naval Academy of Annapolis was at my disposal. I was anxious to send a good representative, and looked about the district for a bright, capable boy, ambitious for a naval career.

"None of the candidates seemed promising, and I finally decided to submit the choice of a cadet to a competitive examination. A day or two after this announcement had been made and a date had been set for the examination I received a visit from a boy who desired the appointment.

"He was an alert, active, fine looking fellow, who at once won my heart; and as he seemed most eager for the appointment and excellently qualified for the life, I sincerely regretted that I had not met him earlier, so that I might have given him the appointment outright. As it was, I urged him to enter the examination, and felt sure that with his fine preparation he would have no difficulty in winning the place.

"A few days later I received a letter from the young man, stating that he felt he would be most unhappy if he failed of the appointment, and requesting me to withdraw the announcement of the public examination and appoint him without competition. Inclosed in the detter was a check for several thousand dollars, drawn on a New York bank to my order.

"Never," said the President, "in all my public life have I suffered a moment of such humiliation as the reading of this letter cost me.

"When I felt that I could speak calmly I sent for the boy, gave back to him his letter and his check, and explained that my relations with him were at an end.

"'And now,' said I, 'let me ask you one question: What have you known of my life, public or private, and what have you known of other men in office, which could make you, at your age, imagine that a Congressman of the United States would accept a bribe?'

"I was profoundly moved myself, and the boy was deeply affected, perhaps more by my manner than by my question. Amid his sobs he explained that he had desired a place in the navy beyond all other things; that he had read in some paper that all Congressmen accepted money for such appointments, and that he had consulted a politician in the neighboring village, who assured him that the payment of such a sum as he had tendered would secure the appointment he sought.

"I sent the boy away," said the President, "with such words as I thought might minister to his self-respect, and might give him correct ideas of his relation with honest men. But the experience has ever since left a sore spot in my heart. I had never before realized how a bad man and a careless newspaper could pervert the ideas of a boy's mind.

"God knows there is enough of selfishness and of greed in public life, as in all our human relations, but I wish there were some way in which boys in their school days might be shown that these qualities are stumbling blocks, not stepping stones, in the way of political success. I would have our boys taught that to serve the Government faithfully is one of the noblest of callings; I would like to see them led to some better appreciation of the service of good men in public life, and I would keep before their minds the fact that dishonesty and trickery work out the same consequences in political life, upon those who use them, which their practice brings in any other calling. I would have the boys of this country know that its public men are honest men, and that they have high ideals and noble ends in view."

The man who spoke these words will never speak again. In his death he has drawn to him, in larger measure than any other American of this generation, the love and the confidence of his fellow countrymen. It would be fortunate indeed for our future if these words of his to the boys of America might be heard by them and received in the spirit of him who spoke them.—*Youth's Companion.*

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